THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"Thou shalt arise, and have mercy upon Zion: for the time to favor her, yea, the set time, is come."—PSALMS.

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CONCERNING MARRIED PEOPLE.

What with divorce suits in our civil courts, and parricides and wife-murderers crowding the docks in the criminal, the New-Yorker who tempts matrimony to his undoing this Summer must have a Benjamin's share of pluck. These disgusting domestic revelations of the courts ought to affect the marriage market, if love and lovers were subject to ordinary rules of commerce. It is not alone Dennis and Mary in the back alley or tenement garret, whose squabbles and broken noses lately offend the public eye: it is the old Knickerbocker families that have hastened to offer the most pitiable spectacles of loose living and infidelity on the part of wives and husbands, who write books to expose their domestic broils, who end their vulgar disagreements with vile and horrible murders. Our young men preparing to pass the season at Newport or Long Branch would do well to betake themselves instead to Nevada, or the Adirondacks, where petticoats cannot venture, or at least to put on double armor of proof before entering the lists with their antagonists in tulle and muslin. This modern jousting, yclept flirting, seems a pretty play enough with its surroundings of delicate flowers and delicate dresses, dainty feelings and dainty gifts, from the first fluttering blush to the wedding ring;-but if these newspaper reports can be trusted in their bald savage truth, it is apt to end in a struggle more fierce and bitter than death, wherein love and jealousy and hate each take a part. Of course this is an extreme view of the case. For one wretched, utterly discordant marriage, or one parricide like Walworth, trained by such marriage for his crime, the great substratum of our social life is made up of innumerable peaceful, quiet homes and families, whose existence is even unknown to the public.

But it is nevertheless true that a certain discontent, an uneasiness, has penetrated to the very tranquillest of these homes during the present generation. Any shrewd, honorably-minded girl or young man, listening to an hour's conversation between an average married couple of middle age, would in all probability be strongly repelled from matrimony; and this is not because of any crime, open or hidden, or any active disagreement between the husband and wife, but simply because the glamour, the softening light and shadows of a love which professes to be eternal are all gone, and nothing

remains but the bare hard fact of a mutual social partnership. Now we are in no whit less fit for wedded constancy and happiness than were our grandfathers. The young couple who were married at Grace Church the other day, in all the sheen and splendor of laces and diamonds, or the mechanic and his young bride taking their week's wedding journey, are just as honest and devout in their love and high purpose as even Benjamin Franklin and Deborah his wife, who, after their long lives of sober Quaker bliss, sleep side by side in the sight of a great city. Husbands were as apt to be unfaithful in old times as now, and wives as querulous. Yet there was undoubtedly an accord, a habit of affection, of mutual yielding, care, consideration in marriage then which is too often lacking now. The reason is probably that with advanced culture both men and women have become more many-sided, and therefore find agreement less easy. Especially is this the case with the wives. Martha Washington and Dolly Madison, apart from being keen managers of a household and well-bred hostesses, had little development for their intellects, beyond possibly a slight knowledge of French or Latin grammar, the use of the globes, and the ability to tinkle a little on a guitar or harpsichord. Whatever shrewdness or judgment they had, found exercise only on such share of their husbands' affairs as was expounded to them by their husbands. But, other times, other manners. The young bride at Grace Church and the mechanic's wife have each, if they are average American women, their own notions on all the vexed questions of the day, from the Darwinian theory to the last murder; each has her social, domestic, literary, and artistic tastes and beliefs. The more strength or ability there is in her, the more strongly these creeds and habits of thought are defined and enter into her character. With the husband, the same is equally true. Now, two cannot walk together, unless they be agreed, and out of these very differences, so trivial at first, grow almost all the dissension and wretchedness of wedded life. John and Maria fall in love on the ground of half a-dozen conversations, wherein each descries in the other a nobility, benevolence, and tenderness of which the world is not worthy: plus fine manners, and again plus soft lips and kindling eyes, &c., &c. Whereupon they marry. John is a U. P. Presbyterian, and sees in a hymn a short cut to hell; Maria, a Broad Church woman, who fraternizes with Pope and pagan, Philistine and free worshiper. John knows no delight so keen as laying by a sum weekly in the savings' bank; Maria flings money away on bouquets and bonbons, or leaves the butcher's bills unpaid and rushes home triumphantly with a cracked bit of antique pottery. Still there is hope that the two will work together to a passable accord if they are left alone; well-fermented wine is finest in both body and bouquet. But there the mother-in-law and family come in and all is over. Each member of each family asserts a claim just enough for old affection and a right to be sharers in so far in the partnership. The husband, if these affectionate new relations are not to his taste, is likely to identify his wife with them, and then—who does not know the miserable, lame, and impotent conclusion?—*New York Tribune.*

WOMAN'S CLAIMS ON POLYGAMY.

BY ELDER JOSEPH BIRCH.

Is polygamy calculated to elevate woman, morally and socially, when practiced strictly in accordance with just laws pertaining to bonds and limitations? I have endeavored to show, in my last article on polygamy, that all things in order to be happy and elevated must be made subject to the laws of nature, and that polygamy, when properly practiced, is calculated

to advance man's condition, morally and physically. Woman, by her nature, is social, loving and confiding; and one of the first observable traits in her character when a child, is a fondness to carress and fondle a doll, or something else like a babe. This trait of character never leaves a female when young, but seems to grow stronger until she reaches the years of womanhood, when she may desire to marry and assume the maternal responsibilities of life; and so strong are the demands of her own nature that, when disappointed and unable to fulfill the measure of her creation, she will often pine and lose her health, become notional, and turn her attention to pets in the shape of birds, dogs, cats, &c., almost totally withdrawing herself from society. And in other cases where the love and confidence of woman has been betrayed through some evil disposed man, she will not unfrequently take to dissipation, abandon all moral restraint, and become regardless of all consequences. I believe I am safe in saying that there are few exceptions to this rule.

Woman can not be compared to anything else on this earth, for she is the greatest of all feminine gender, and therefore we cannot make a just comparison. Man ought to take every possible care of woman who is entrusted to his wise protection, and provide for her happiness and development. Truly did Napoleon once say, when solicited by the priest to have prayers in the army, that the morals of the soldiers and the nation might be improved, "If a nation is ever reformed, it must first begin with the mothers." One of the greatest joys of a good woman is, all will admit, that in her offspring, and so great is that joy, that she will sacrifice her health, and even life, if necessary, for the safety of her own children. If it were not for this great and noble feeling existing in the hearts of our mothers, how difficult it would be to rear man's offspring, with his present morose nature. Thanks be to the Lord that it is in the nature of woman to sympathize with the wants and necessities of her offspring, and bear patiently with their freaks and fancies.

It is often said, and that truly, that woman's work is never done, for she is not only taxed with the cares of her family, but she is also taxed by the curse fixed upon her in consequence of man's fall,—"In sorrow thou shalt bring forth children, and thy desire shall be to thy husband, and he shall rule over thee." The reading of this gives us to understand that it is a curse for her to bear children in pain and sorrow, and to have a desire to her husband and he to rule over her, and inasmuch as this is a curse placed upon her because of the fall of man, in the restitution of all things this curse will be removed, and she will no more bear children in pain and sorrow, neither will her desire be to her husband and he to rule over her, but she will bear children with joy, and man will not rule over woman but with her, and her desire will be for the greatness of her husband's kingdom and glory, like as it is with the true Saints of God upon the earth who rejoice in the advancement of the kingdom of their heavenly Father. Do the Saints complain when any one is added to the kingdom of God? No. Why? Because they all take joy in the increase and extension of the kingdom, and in Jesus their great law-giver, in whom they feel the greatest assurance of receiving a fullness of joy. Will this ever be the case with woman towards man? Yes, just as soon as man becomes perfect, and able to administer justice to every member of his family. Woman will then be one with her husband, and will reign in honor, the husband being the head. Can a woman have real joy without an eternal increase? We have nothing as a standard to justify us in believing that she can, but everything to cause us to believe otherwise. Will there be one woman in the next world, who is worthy of a salvation, left without a husband? Reason forbids the thought. Must she be left without a husband in this life, because there is not one good and worthy man for each woman? seeing that God has provided by the laws of nature that a woman can have joy in her own offspring, and that a man can be the husband of more than one wife, and that it is possible for more than one woman to love one man at the same time.

Love is a passion, and is governed by the inspiration of thought, and can be roused to an extent beyond the measurement of man, and can only be controlled by a just sense of right and wrong. This passion, more or less, dwells in all men, and is brought into action and controlled according to the greatness of each man. We are told by the revelations of God that all men will be rewarded according to their good deeds and desires. If, therefore, a man has no desire to labor for the general good, he need not expect a reward, for the reward is in the things that he is permitted to handle, and when used in accordance with the laws of heaven they produce the joy of reward, as is said of the riches of the world—

"They bring joy if rightly used,
But sorrow when abused."

So it is with all the blessings of life, for there can be no real joy obtained only by something placed in our care that we can love and improve upon. Are the circumstances of this life such as to give every woman the full benefit of her nature, in which she can find joy, without polygamy? No, they are not; neither have they been since the days of Adam; and even in his family, allowing male and female to have been born in equal numbers, when Cain slew Abel, one female was left deprived of the blessings before named. From that period until the present, there never has been a time when men have not been slain in battle, while many of the women have remained alive, besides there being great numbers of men who served in the armies, and were necessarily not suited to be entrusted with the cares of women and children, together with immense numbers of drunkards and other evil disposed men, in whom good women could not repose confidence, and who, therefore, are unfitted to be entrusted with the great blessing of human life. In the Bible, we find that the Lord has been often displeased because of wicked men having children, and has permitted the righteous to slay the men and take the women from their midst, and provide them with husbands from the house of Israel, which of course must have been done by the practice of polygamy, for we have no reason to believe that there were at such times fewer females than males born amongst the Israelites. Many of the men were slain in battle, while the women were allowed to remain alive and unmolested.

How are men and women, in polygamy, to act, in order to improve the moral and social condition of the human race? is a question often asked by the inquiring mind. It is as impossible for me to say, precisely, what a man shall do and say to each one of his wives, as it would be for me to say what he shall do or say to each one of his children, for there are no two alike, mentally or physically, so that each woman should be treated according to her nature and disposition, with justice and forbearance. But there are many things a man can do in his family which will mar the happiness of his family, as well as his own happiness, for which he will be held responsible; and, in many cases, men will be found in the resurrection to have lost that which they seemed to have possessed in this life, because they will have proven themselves unworthy of continuing possessed of such blessings as they enjoyed in the present life, not having administered equal and just laws to those who had been entrusted to their care. No man can be justified in setting aside any one of his children because perhaps there is another born unto him, nor in lavishing all his wealth and attention on one to the neglect of others, because that one may have traits of character best suited to his own natural or even cultivated taste. If our Father in heaven should treat us in such a manner, would we not lose all confidence in him, and cease to love and honor his laws? It is the confidence we have in the justice of the Lord that causes us to love him and keep his commandments. Do all men love the Lord and keep his commandments, though they believe him to be just? No, they do not; neither will all women love and honor their husbands, though the latter may try to do right in every particular.

All men are not good workmen, although many try to be so; neither are all men capable of taking care of a family of children, or of a wife or

wives, any more than all men are able to command an army, or armies. There never was a law which made men truly great by compulsion. True greatness is the reward of self-action, and the result is, there will always be great and small, for they who act the wisest are the most noble, and will receive the greatest honor and responsibility in the world to come. Many homes are broken up, by the head of a family perhaps not conducting himself properly, and by his giving way to selfishness and notions contrary to known principles of right, becoming cruel in his acts, partial in his treatment and deceitful in his actions. Polygamy may be safely said, when fully understood and acted upon according to the laws of Heaven, a woman's doctrine, for without it millions would be cut off from the great blessings of increase. Statistics show that men are more disposed to evil than women, and commit many crimes, while they would despise a woman who might be guilty of the same. Polygamy guarantees to woman the power to gain an exaltation, even though a man to whom she may be bound in this life refuses to keep the commandments of God and may lose his own exaltation. If in the resurrection a man is not found worthy to receive his wife and her children, provided she and her children are themselves found worthy to receive a salvation, they will be added to the families of those who have received their salvation. Men who receive a resurrected body, and are given the blessing of an endless increase, will be glorious in the eyes of all such women and, therefore, none need fear of coming short of an exaltation, so long as they live according to the laws of Heaven in regard to this matter.

In conclusion, I would say to every woman who may read this article, Be kind to each other; seek joy in your offspring and the greatness of your husband's kingdom, which without wives and children it will be impossible for him to build. See to your children and train them, by example, in such a manner that you will be proud to see them stand before God in the great day of his judgment. You will then be permitted to reign with your posterity forever, and your joy will be always with your husband and them. Be subject to all just laws administered by your husband, and "rather suffer wrong than do wrong," for life is short, but your reward will be eternal. Remember also that the weak will share much better by using the weapons of love, than they will by fighting a stronger foe through physical power.

NON-"MORMON" CAUCUS.

At a meeting of "Non-Mormon taxpayers" last night, in Hussey's Hall, in this city, Mr. Joseph R. Walker, chairman; Messrs. R. N. Baskin and R. H. Robertson, vice-chairmen; Mr. Fred. Lockley, secretary; and Mr. Byron Groo, assistant secretary; the following resolutions, presented by the committe—H. W. Lawrence, C. C. Clements, Louis Cohn, John Chislett and J. M. Allen, were adopted:—

"*Whereas*, the non-Mormon taxpayers of this city are now paying about one-half of the city revenue in shape of licenses and taxes, and—

"*Whereas*, they have not at present, nor ever have had, a representative in the City Council, although they have for many years contributed largely to the city treasury, and—

"*Whereas*, they cannot, under existing circumstances, change this anomalous state of affairs, from the fact that their votes are neutralized by those of non-tax-payers, and—

"*Whereas*, municipal affairs are largely of a monetary nature, and should be administered, to some extent, at least, by the voice of those who furnish the moneys, and—

"*Whereas*, our sense of justice and equity as freemen instinctively revolts against taxation without representation: Therefore be it

"*Resolved*, that we, the non-Mormon tax-payers of Salt Lake City,

moved by feelings of patriotism and the best wishes for the city's prosperity and good name, do respectfully appeal to the honor and justice of our Mormon fellow-citizens, and ask them to admit us to a fair representation in the City Council, at the coming city election.

"*Resolved*, that although we do not, perhaps, number more than one-fourth or one-fifth of the city tax-payers, the very large proportion of the revenue which we contribute should be considered in arriving at an equitable representation.

"*Resolved*, that we cannot, with any respect for justice in the matter, ask for the nomination of less than one of the five city aldermen, and three of the nine city councilors, as even this proportion would be but about one-half the number, our payments to the treasury would entitle us to were representation based on amount of taxation. Therefore—

"*Resolved*, that one alderman and three councilors be nominated by this meeting to represent our interests in the city government.

"*Resolved*, that a committee of twelve be appointed by this meeting to confer with representative Mormon citizens and to present to them the names of our nominees for insertion in the regular ticket at the coming city election."

Messrs. Robertson, Walker, Baskin, Gilchrist, Haydon, Barnum, Hooper, Connor, Hempstead, and Lawrence addressed the meeting.

The following nominations were made—

"For Alderman, J. R. Walker; for Councilors, F. Auerbach, H. C. Goodspeed and R. N. Baskin."

Mr. Gilchrist introduced a motion opposing the nomination of any man who holds a leading ecclesiastical position for Mayor of Salt Lake City, at the coming election, which was defeated.

The following committee of conference was appointed, according to the resolutions—

Messrs. C. C. Wallin, C. K. Gilchrist, R. H. Robertson, Gen. Connor, Lewis Cohn, Chas. H. Hempstead, C. C. Clements, Samuel Kahn, Henry Lawrence, Fred Walker, John Cunnington and George Steele.

The meeting adjourned, *sine die*.—*Deseret News, Jan.* 15.

MINORITY REPRESENTATION.

The proceedings of the meeting of non-Mormon tax-payers, held on Wednesday night, claim more than a mere passing notice. The *Herald* was the first paper in Utah to advocate minority representation, and the first to clearly explain the principle of cumulative voting; and when the Constitutional Convention, in February, 1872, embodied that principle in the State constitution then framed, it hailed the act as a step far in advance of many communities—we might say commonwealths—where it is popular to berate the intolerance manifested in Utah! In but two States of the Union is the principle of minority representation in operation in any form—Illinois being in the lead. In all other parts of the Union the minority struggles for what it can get, fighting vigorously during election campaigns and at the polls, while the happy majority takes everything, if it can, and would look with a gaze of marked astonishment should the minority ask any share in office of any kind, which it could not win through the ballot-box.

So much for the situation elsewhere. Here, as everybody knows, if the minority were suddenly to become the majority, it would open its arms with a gush of spontaneous affection, and would clasp the present majority, then, of course, the pitiful minority, to its heart of hearts, crying with an outburst of truly fraternal feeling—"Come, now, and share with us all the offices and the management of affairs!" Anybody who doubts this has only to look around at the number of Federal offices filled here by representatives of the present political majority in

Utah, and see how that majority is consulted in the disbursement of the revenue raised from it; and then consider how many of the paying post-offices are similarly distributed! He must indeed be a crazy man who could doubt after such evidence. And if he still entertained the slightest particle of dubiety, he has only to turn his eyes to Congress and see the number of bills there introduced and urged to a prssage by those who claim to be the leaders of the present minority in Utah, to heap blessings—in disguise—upon the majority!

But let that pass. We still hold that taxation should be accompanied by representation. We hold that the want of it is one of the most unrepublican features in the present form of Territorial government. And equally hold that the minority of the municipality of Salt Lake should be represented in the city government, while fully satisfied that if some of the leading spirits of that minority were in the majority they would do all in their power to keep the present majority not merely from enjoying representation, but from enjoying every other right which American citizens claim. With this plain understanding, then, we repeat our position, that the minority, or non-Mormon tax-payers of this city, are entitled to representation, but we think they should be satisfied with, at the outside, one alderman and two councilors, instead of claiming three of the nine councilors. We are not alone in the thought, either, that the meeting of Wednesday night committed a blunder in its selections. One name presented as a candidate for Councilor belongs to a gentleman who could not be elected to any office in the government of Salt Lake City by any combination that might be attempted. He could not poll one-third of the non-Mormon votes in the city; and if he polled any Mormon votes, then human nature must be made up of queerer stuff than even we imagine it to be. The other gentlemen, we believe, would not be objectionable to the majority of voters, were a proper understanding reached; but this thing of attempting at every opportunity to force the most unpopular of individuals upon the people seems very short-sighted policy, if there be anything of an earnest desire for amicable feelings and a more satisfactory condition of society politically.—*Salt Lake Herald.*

Butter is high in Peoria, Illinois, but the servant girls in that town wear beautiful oiled hair.

Driving a Hen.—When a woman has a hen to drive into the coop, she takes hold of her hoops with both hands, and shakes them quietly towards the delinquent, and says, "Shew, there!" The hen takes one look at the object, to convince herself that it's a woman, and then stalks majestically into the coop, in perfect disgust of the sex. A man don't do that way. He goes out of doors and says, "It is singular nobody in this house can drive a hen but myself." And, picking up a stick of wood, hurls it at the offending biped, and observes, "Get in there, you thief!" The hen immediately loses her reason, and dashes to the opposite end of the yard. The man straightway dashes after her. She comes back again with her head down, her wings out, and followed by an assortment of stove-wood, fruit-cans and coal-clinkers, with a much puffing and very mad man in the rear. Then she skims up on the stoop, and under the barn, and over a fence or two, and around the house, and back again to the coop, all the while talking as only an excited hen can talk, and all the while followed by things convenient for handling, and by a man whose coat is on the sawbuck, and whose hat is on the ground, and whose perspiration and profanity appear to have no limit. By this time the other hens have come out to take a hand in the debate, and help to dodge the missiles—and the man says that every hen on the place shall be sold in the morning, and puts on his things and goes down the street, and the woman dons her hoops, and has every one of those hens housed and contented in two minutes, and the only sound heard on the premises is the hammering of the eldest boy as he mends the broken pickets.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

TUESDAY, FEBRUARY 17, 1874.

HIGH WAGES AND EXPENSIVE HABITS.

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THERE has, perhaps, never been a time when the working men, particularly of Great Britain, have been so liberally remunerated for their services as at the present. Compared with the rates at which men were formerly compensated, the present scale of wages is, in some respects, regarded as a just and liberal boon to working men. The increased and still increasing demand for labor throughout all civilized and manufacturing countries, with the independency which has been visibly growing among those classes of society, through fraternal and united efforts, has placed the laboring classes, to a considerable extent, on an equal footing with capitalists, and instead, as was the case formerly, of yielding by compulsion to the demands of capital, the laboring classes, as a unit, are now in a position to dictate to their employers with the same propriety as the latter have, or can, do to the employed. This concession has been obtained by the laboring classes through their united action and resistance to the one-sided demands of capital.

So liberal are the wages received by some classes of laborers at present, that if such persons should be as economical in their expenditure as they probably were when wages were from five to ten times lower than they now are, it would take but a few years hence to give them quite a considerable competency. Where pennies and shillings were carefully hoarded then, shillings and perhaps pounds might, in the same manner, be put away now. This change in the circumstances of some of the working classes, one might very reasonably suppose would cause a corresponding improvement in their appearance, conduct and condition; but this is by no means the case. It is true that some, apparently, dress better, or, rather, more expensively, but that is not always to be considered any criterion of improvement. We have noticed, particularly in the cases of young women, some of whom may now earn sufficient wages, by their labor in shops and manufactories, to support many a large sized family, dress as expensively, to all appearances, as do many who are wealthy and can easily afford to keep up style. When these same young women earned much lower wages than they now do, they were perhaps content to dress simply and neatly, in accordance with their circumstances and position in life, and were no doubt comparatively happy. But now, as their means have increased, they desire to be "stylish," and, in order to be so, they will dress gaudily. What they might at one time have thought "a mint of money," and which, if they could earn, how economical and saving they would

be, is wasted in extravagance, and to gratify their pride and vanity. This we are aware is the spirit of the world, and for that reason our young sisters, and perhaps our matronly sisters also, should avoid these indulgencies. There is a higher and nobler purpose before them for the use of their surplus means, and, in view of carrying out that purpose, they should cease following after the fashions and vanities of the world. If their temporal circumstances have improved, and they are enabled now to earn shillings where they once earned pennies, they should regard their altered circumstances, in that respect, as the work of God, and apply the means, thus providentially given to them, to their gathering, and, if justified in doing so, towards assisting their fathers, mothers, brothers and sisters in accomplishing the same object, instead of wasting their earnings in extravagant and needless apparel, and other vanities. Depend upon it, by doing so, their reward will be as great as it will be certain.

These remarks will, with equal force, apply to all,—old and young, male and female. We have had opportunities of learning, to some extent, the circumstances and social condition of the people in this country, and we are persuaded that the advancement which has taken place in the remuneration of labor, is not a blessing in all ways nor to all classes. To a limited number only has this change been of any benefit, but to a vastly greater number has it proved an unfortunate change. We believe we are safe in making the assertion, that it has been productive of increased intemperance, idleness, extravagance and other evil practices, which have resulted in greater recklessness, improvidence, and social misery than before existed. The possession of higher wages, in numerous cases, has enabled men and women to indulge their intemperate and extravagant habits to a far greater extent, and to encourage themselves in idleness, to the reckless abandonment of their families—where they have such—and to their own moral and social degradation, beyond recovery perhaps. The more the means, or facilities, the greater the license to indulge their natural desires. While high wages tend to the speedier and more sure destruction of the many, they prove, on the other hand, without doubt, to some, though comparatively few, of considerable benefit. These facts are apparent on every hand, and any person familiar with the circumstances and habits of the masses of the people, will readily endorse our remarks.

What we desire particularly to do, however, in this article, is to address our remarks to the Latter-day Saints, and to write on such matters as they, from the nature of their circumstances, may feel interested in. Our religion is a practical and progressive one; it does not end where it began, nor cease to exercise its influence on the human mind, when becoming identified with it, as is the case with the systems of the world. It possesses the Divine right to influence our every action. All that we have any hope of receiving hereafter can be obtained only through the Gospel; and when we contrast the trifling service it is possible for us to give, with the magnitude of the reward, it amounts to nothing in comparison with what is to be secured at the end of the race. The religion of the Latter-day Saints is not one which consists alone of singing and praying, to be observed only on one day in the week, but it is a religion that should be with us at all times,—in our homes and workshops, as well as in our meeting-houses and chapels; it should influence us to act circumspectly, and to live above reproach, in every circumstance and vicissitude of life; it teaches us to pray in our families, and be to them an example

worthy of imitation; it teaches us to be merciful, kind and forbearing to one another; temperate, economical, frugal and cleanly in our habits, and to never cease learning, or striving to overcome the world, the flesh and the devil. Such is the character and such are the tendencies of the religion of the Latter-day Saints; consequently, when the Priesthood teach the Saints their practical duties, they do not overstep their authority, but are actually preaching the Gospel—"the power of God unto salvation to every one that believeth." It is as much a Gospel sermon, or a part of our religion, when an Elder gives practical and seasonable counsel to the Saints in regard to their manner of living, their habits and disregard of the laws of nature, which are the laws of God, as though he had taken for his text the words of Paul to the Phillipian jailor—"Believe on the Lord Jesus Christ and thou shalt be saved." When an Elder counsels the Saints to abstain from indulging in intoxicating drinks, or to save their pennies, shillings and pounds, instead of spending them in costly and needless apparel, or to keep their homes clean and tidy, he is preaching the Gospel as much as though he were engaged in delivering a Scriptural discourse on the mission of Jesus or the resurrection of the dead. To understand and observe the temporal laws of life are matters quite as essential to salvation as to understand and observe the more spiritual laws and ordinances of the Gospel. The observance and practice of what are commonly understood to be the minor affairs, or duties, of life, although supposed by mankind generally to have no connection with religion, are necessary in their place, to render us, in time, perfect beings. In the world it is deemed, generally, of no importance how men and women live—whether they are temperate, industrious and cleanly, or otherwise—so long as they attend their places of worship, make long prayers, and contribute to the support of their churches. The inner life of a man, or a family, is the soil in which true religion takes root, provided the soil is kept in such a condition as to give nourishment and vigor to its growth, so that the inner life of man requires attention and culture.

We are aware that in some parts of Great Britain, many of our brethren are receiving higher compensation for their labor than they received a few years back. We have inquired into the circumstances of these persons and find that, in too many instances, they are no better situated, financially, than they were when they received low wages. The question naturally arises, How is it? We find that, among the working classes in this country, it has been the custom to patronize, to an enormous extent, such institutions as pawn-shops and, notwithstanding the supposed advantages that the so-called lower classes have obtained in high wages, these dens continue to flourish as much now as ever they did, and perhaps more so. To some of the Saints, it may be that these places have their attractiveness and supposed advantages. There are also other sources by which a great part of the present high wages of the laboring classes is swallowed up; such, for instance, as "trust-shops," where provisions and groceries are obtained on credit (but at fortune-making figures,) to support the working men and their families, until the week's, or fortnight's, earnings are received; Loan Societies, where money is borrowed, on certain kinds of security, (but at big rates of interest and heavy fines), probably to purchase finery to bedeck wives and daughters on the Sabbath, and then commit to the tender care of the pawnbroker on Monday morning for one-half its cost, and with interest into the bargain; "packmen," or as they are

designated in some parts of England—"Scotchmen," who furnish clothing on long credit (but at ruinous prices) and to be paid for in perhaps weekly instalments. There are other channels through which the laboring classes of Great Britain spend their hard-earned means, but these are a few important ones, mentioned by us with the view of showing the ways and means by which vast earnings are transferred from the pockets of laboring men to those of dishonest speculators, who fatten and grow rich on the credulity and extravagance of the former.

One of the causes of men and women having recourse to these expensive practices and ways of living, is intemperance. The majority of working men squander a great deal of money in beer drinking, a fruitful source of evil and the chief cause, perhaps, of their degradation. A man who toils and labors probably six days out of the week will, when he receives his wages, spend every half-penny he has left over and above the then present demands of "tick"-shops, the Loan Society, "packmen," and that which may be necessary to get "out of pledge" what he and his wife and children may need over Sunday, to make them "look decent," in beer-guzzling and tobacco smoking. With a great many, the "haven of rest" for the laboring man, or the artizan, when his day's, or week's work is through, is the beer-house. It is there that he considers he receives comfort and satisfaction after the day's, or week's labor, leaving his wife and children to think and do as they please. This is the way in which thousands of men in Great Britain are living to-day. We sincerely hope that this is not the case with any of the Latter-day Saints. If there are any who are living in this manner, and are patronizing pawnshops, Loan Societies, "tick-shops, "packmen," or any other ruinous method of parting with their money, it is not what their religion teaches them, but is in direct opposition to the counsel of the servants of God, and they should, consequently, discontinue to so live. If they should be so situated that they cannot at once sever their connection with these places and persons, they should be determined to become no further involved, and strive to extricate themselves gradually but surely. Intoxicating drinks are not good for the human body, used as they are by the majority of mankind, and Latter-day Saints, especially, are commanded to abstain from their indulgence in this respect. We are assured that if those who have made a practice of indulging in this evil habit, do not abstain therefrom without further delay, the spirit of God will leave such altogether to the mercies of the world.

Be economical with your means and carefully save every penny that can be spared beyond the necessities of life, for the purpose of gathering to the place appointed by God for his people. Overcome the desires of the flesh, and live in accordance with every known law of God, and your tabernacles will be the receptacles of holy influences, and your homes will be visited and felt, though perhaps unseen by the natural man, by heavenly agencies. J. C. G.

At New York.—By a letter from Elder Joseph Harker, who left here on the 8th January last, to return to Utah, in consequence of ill-health, we learn that he arrived at New York on the 21st ult., feeling much improved by the voyage.

Wanted at this Office.—We shall be pleased if any of our Book Agents, or others, can furnish us with the following odd numbers of the *Journal of Discourses*, as soon as possible, and for which proper credit will be given: Nos. 2 and 3, vol. 9; No. 1, vol. 10; No. 22, vol. 8, (commencing with page 337).

CORRESPONDENCE.

GREAT BRITAIN.

Birmingham, Feb. 12, 1874.

Prest. L. J. Herrick.

Dear Brother,—I take pleasure in dropping a few lines to inform you how we are getting on in this Conference.

I have not yet been all through the Conference, but am going to start this week to visit those Branches in Staffordshire which I have not had the pleasure of meeting with, as yet. As far as my knowledge extends, I would say that, as a general thing, the Saints feel well and are striving to live their religion; yet there is ample room for improvement, especially for disseminating the principles of the Gospel. In some country Branches I notice too much exclusiveness; the Saints are very much scattered and meet but once a month to partake of the Sacrament; they are hardly known to the outside world, having no meetings to which they can invite strangers to come and hear the Gospel preached.

There are a great many villages and some large and populous towns where I understand Elders have not been to proclaim the Gospel for many years. I feel to enjoin it upon all the Elders and Priests of such Branches, to magnify their high and holy calling, and have endeavored to show them the importance of doing their best to open new places, where they can, by proclaiming the truth, making the acquaintance of their neighbors and inviting them to such meetings.

When warm weather comes, I hope to be able to hold out-door meetings in country places, for I believe we shall come under condemnation if we hide our light under a bushel.

I am pleased to witness the exertions at present among the people, to emancipate themselves from this country this coming season. Several have already received advices of assistance from friends and relatives in Utah. There is less lack of duty as regards gathering home to Zion, than any other principle; still I consider there are a great many who are blessed with ample means to emigrate, but judging by their works, they prefer to stay a little longer in old Babylon, than to go where eternal blessings await them. I hope their faith and confidence in God may increase before such means slip between their fingers, and they are left, like some I see, almost without hope.

Last Sunday, I had the pleasure of baptizing nine and re-baptizing four persons, and the prospects are bright for many more to come forward, shortly, and join the Church, some of whom have already given in their names.

There is very good feeling in this Branch of the Church, and the Saints seem to attend their meetings and duties better of late; and, even here, there is a good chance for some to shake off many of the foolish and ignorant practices of the world.

Brother Mendenhall joins in kind regards to you and all the staff, not forgetting the compositors.

Yours truly, in the Gospel of Peace,

R. V. Morris.

UTAH AND HER INSTITUTIONS.

In writing of Mormonism, I shall speak as an American citizen, and not as a religious partisan, whose judgment is warped by sectarian prejudice.

The history of the Mormons, covering a period of forty-three years, is full of interest to the impartial student of events. The labors and trials of this people have indeed been marvelous, and marvelous has been their prosperity. When, as a small band of exiles, they first entered the Territory, in 1847, they were destitute of almost everything save their stern faith in God, and an indomitable energy—the two elements of power that have wrought such wonderful changes

in Deseret. If we have no sympathy with their religious faith, we must admire the religious zeal which carried them over deserts and mountains, and exposed them to the untold sufferings and hardships of a pioneer life, that they might secure a home where, unmolested, they could develop the system to which their lives were pledged.

Utah has a population to-day of nearly 150,000 souls, of which ninety-three per cent. are Mormons. If, with this preponderating influence, they claim that their political as well as their religious opinions should be respected, it must be admitted that they demand only what every citizen of the United States is tenacious of as his personal rights. It is natural also that they should regard as an infringement of their privileges any effort of a small minority of the population to defeat their will. They respect the political and religious rights of the Gentiles, and justly feel that the same courtesy should be returned. It is well known that this consideration is not extended to them. On the other hand, the Gentile thinks that Mormons should bow to his mandates. A few days ago an old acquaintance, now a resident of Salt Lake City, said to me:

"How do you like our city?"

"Very much," I replied. "I always admired the location, and, more than all, the earnestness and industry of the people."

"Yes," said he, "we have a beautiful location, and would have a fine city could we but get rid of these miserable Mormons."

This is the burden of the Gentile's cry—"Get rid of the Mormons." And to accomplish this result he resorts to falsehood and misrepresentation and secures the co-operation of base and incompetent officials. The principal work, it is claimed, that the United States courts have done for the Mormons, especially in Salt Lake City, is to force houses of prostitution, whiskey saloons, and gambling dens upon them. The police judge convicts under the city ordinances and Territorial law, and a United States judge will liberate under *habeas corpus*. The marshal summons a grand jury under the law of the Territory and the judge sends them home, so that for three years there has been no way of dealing justice to criminals, nine-tenths of whom, it may be safely said, are non-Mormons. This course is being pursued under Gentile pressure, for the unworthy purpose of securing special Congressional action to put the Territory under the complete control of the small minority of seven per cent. When these facts are known to be true, honest men throughout the country will not be slow to urge upon Congress the immediate admission of Utah as the only relief from this condition of virtual lawlessness.

But I will turn the attention of the reader briefly to other features of interest in the history of this remarkable people. Their settlements are scattered through the valleys for a distance of nearly five hundred miles north and south. Every available place between the rugged mountains is occupied, and shows the traces of industry and skill. By perseverance and endurance they have made the earth yield her increase, and under their magic touch the desert has blossomed as the rose. So have they stopped the mouths of the hungry, and filled the hearts of multitudes with gladness.

By a careful consideration of all the circumstances attending the progress of this people, the development of their power and resources is without a parallel. They are supplied with grist mills and saw mills. They have woolen and cotton factories, where they form the native fibre into cloth to supply the necessities of the people. They are carrying on moderately the various branches of the industrial arts, and aim to supply their own wants as far as practicable. It may be said that the Mormons are emphatically a co-operative people—patronizing home productions and fostering home institutions. They have constructed two thousand miles of water ditches, for irrigating purposes, at an expense of $3,000,000. Labor is indeed the peculiarity of this people; it is a part of their religion.—*The Illustrated Journal.*

HOW IT IS

It is very unpleasant to read of failure in any enterprise, but the world is made up of that experience as much as that of success. Kings and Queens —Louis Phillip of France and Isabella of Spain, for example, were not appreciated, and later than these, Louis Napoleon, an Emperor, went into war and lost his throne. Castelar has been trying his best at making a Republic among the Castilians; but it does not seem to work well. Disappointment is therefore not a new thing under the sun. These suggestions arise on reading that Major J. B. Pond is not likely to make the $50,000 out of "Ann Eliza" that he pledged himself to do.

The Major is "a smart man," and he is a magnificent agent. He knows the value of electricity, but he had stormy weather in the eastern States, and that he could not forsee storms are bad things, and they are not inviting to out-door promenades. Possibly, in better weather, the Major might have been more successful. His telegrams from Laramie, Cheyenne, Denver and Kansas were pretty to read, but the nearer he gets to "civilization" the entertainment is not so profitable.

The wire informed us of $200 per night "over and above all expenses;" a Mr. Wallace tells the people of Chicago how it really was. Here are his revelations as they appear in the Chicago *Evening Journal:*—

"To the Editor of the *Evening Journal:*

My attention has been directed to a letter in your issue of the 3d instant, under the signature of 'I. P. Pond,' in which the writer has taken the advantage of your columns to libel my character and obtain a cheap advertisement for his 'show' business. I must give a most unqualified denial to the statement that I did not pay all the bills connected with Mrs. Young's lectures, in St Louis, amounting to close on $300, although she failed to draw half the rent of the hall in which she gave her old and hackneyed Mormon story to the public. I left St. Louis under agreement with Pond to raise money, which the temporary absence of a friend from town has prevented me doing for the present. In a day or two the party referred to will return with ample funds, and, although I have been grossly misled by Pond as to the success which has attended these lectures hitherto, I will discharge the last cent for which I became responsible. The main object of Pond's letter is simply to draw out, if possible, the sympathy and support of the public to the 'great' but unsuccesful enterprise which he has entered into in showing Brigham's so-called nineteenth wife through the country. It is an old 'dodge' of showmen, but I apprehend it is too transparent not to be seen through in this instance by a discerning public. Mrs. Ann Eliza's success in the lecture field may be inferred from the fact that in St. Louis, a city of 450,000 inhabitants, *one hundred and sixty-five* persons manifested sufficient interest to attend her *two* lectures, on the 29th and 30th ultimo, at the 'small charge' of fifty cents each! 'Tis true!! notwithstanding the lectures were advertised at a cost of $200!!

G. A. Wallace."

We deeply sympathize with the lady and the enterprise. It is a bad thing to believe all that is said upon any subject unless the proof is very strong, and good as well as strong. We should also drop a tear for the Chief Justice and the Reverend, but we cachinated so heartily at the Theatre an hour ago, that we shall defer the crying till another and "more convenient season."—*Salt Lake Herald.*

UTAH NEWS.

Our latest Utah dates are up to January 25th. We take the following from the *Deseret News:*—

From recent private letters from Hon. Geo. Q. Cannon, with a perusal of which we have been favored, we learn that he enjoys good health and spirits

and continues hopeful for the future, notwithstanding the fact that the agents and tools of the unscrupulous "ring" are working like beavers and endeavoring to move heaven and hell in order to secure their great object of effecting unfair and obnoxious special legislation, proscriptive legislation, for Utah.

From different newspaper paragraphs which we have published of late, our readers will be well enough satisfied that C. W. Carey, U. S. Attorney for Utah, is one of the tools of the "ring" in Washington, and working in the interest of that delectable circle for the overthrow of the rights and liberties of the people of this Territory. How is it that, of the dozen or so of Federal officials appointed for Utah, some of them are the head and front of the rabid minority element, and the majority of them are clearly on its side, in its fanatical opposition to the people here, and its endeavors to overthrow constitution, law, peace, good order, and every distinctively American and republican feature in the government of this Territory? Rather curious, isn't it? But is it not consistent with the low, corrupt grade to which public service in these United States has sunk?

By letter, dated January 11th, from President George A. Smith, now at St. George, to R. L. Campbell, Esq., of this city, we learn that work on the Temple was progressing, there being one hundred and forty hands at work, forty on the foundation and one hundred hauling rock, sand and lime. The weather there was splendid, and the roads in that vicinity were never better.

Mr. McCabe, who has been in the penitentiary under sentence by the Probate Court of Salt Lake County, for cattle stealing, and being loath to remain in "durance vile" for the remaining years of his sentence, and having found means to employ a lawyer, he submitted his grievance to him, and consequently Warden Rockwood was duly served with the necessary papers commanding him to bring the body of McCabe before Chief Justice McKean to-day. McCabe came, body and all, before his honor this forenoon, and was duly discharged on *habeas corpus*, the Probate Court having unduly intermeddled with the prisoner for the alleged offence—in fact without having jurisdiction at all, the statutes of the Territory to the contrary notwithstanding. After being released from the charge of Warden Rockwood, Mr. McCabe was held in five hundred dollars bonds, to be and appear before the next regular grand jury of the Third District Court. The bondsmen were duly forthcoming, and Mr. McCabe is set at liberty, and if the next grand jury of the Third District Court does not remain in session for a longer period than did the last one, there will not be much time to investigate the offence, and there is the further satisfaction, on the part of Mr. McCabe, that it may be a long time before it will meet.

From the *Salt Lake Herald*:—

A fire broke out last night (Jan. 14th), about 5 o'clock, in the cigar store of Mr. Ed. Harris. Mr. W. T. Harris, the father of Mr. E. Harris, was attending the store and while filling and lighting the lamps in a small passage under the stair-way, one of them, filled with Danforth fluid, burst. The fire thereupon communicated with a large can containing the same kind of fluid, and the whole passage was in flames, which burst through at both sides into the store and into a back room. The firemen were quickly on the ground, with their fire-engine, and after considerable damage was done to the stock, the fire was extinguished. Mr. Harris is probably a loser to the amount of six hundred dollars.

On Monday night, (Jan. 20th), about 11 o'clock, a break was discovered in the dam near Indian Rapids, near the head of the Jordan river. It seems to have given way at the side of the large waste gate, which was completed last July at an expense of $3,000. There was about twelve feet pressure at that point, and although the break was very small when first discovered, it was not long before the force of the water carried everything before it, taking the gate in sections down the river a total wreck. Bishop Gardner, who had the contract for putting in the gate, was sent for, but when he got there it was too late to do